The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

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MESMERISM.

The following article on *Mesmerism* or Animal Magnetism, was commenced by Elder John Taylor while in Wales, but the greater part hurriedly sketched just before his departure to America, to join the Camp in the wilderness—and left unfinished, or in outline, with the request that I should fill it up. The subject is comprehensive, and the principles laid down are his; but, it may be, some of these are obscured or injured by my language. Give Elder Taylor all the merit due for the excellent thoughts contained in it, and place the blame to my account for any faults you may discover therein.

T. D. BROWN.

Liverpool, 23rd January, 1847.

TO THE EDITOR OF THE STAR.

Merthyr Tydvill, Wales, December 2nd, 1846.

Sir,—Having a few moments leisure, I have thought good to write an article on the subject of mesmerism or animal magnetism, to guard the Saints against the frauds and impositions of men, and the power and influence of Satan.

I have noticed in my travels through England and Scotland, in company with Elder Pratt, that some of the Saints have entertained erroneous notions in relation to this, so called, science. To prevent those opinions spreading, and to guard against the influence of *false spirits*, and the *power of Satan* in disguise, is the object of the following remarks.

It is not my intention to enter into a critical disquisition on animal magnetism, nor into an elaborate examination of mesmerism as a science; for that would be too tedious and lengthy for a communication of this kind—nor shall I only abruptly assert, as I have heard some, that it is altogether an imposition, and a fraud practised upon the community, and that it is got up by designing persons for the purpose of deception.

That many, otherwise enlightened and intelligent persons, seeing a manifestation of power, and a development of peculiar influences, attribute to magnetism what ought to be attributed to another power and influence, and unwittingly and undesignedly become the aiders and abettors of a cause, which is deceptive and injurious, is evident; and while they, in their foolish imagination think they are doing good, they are laying the foundation of principles which must ultimately result in misery, destruction, and ruin.

That there is a power manifested in mesmerism is evident to every unbiassed mind; but to say that the power is purely magnetic, would be assuming too much, and would require a little investigation. The laws of magnetism, as a science, are

clearly defined, as also the laws of electricity; and the study of the needle, the magnet, the galvanic battery, and the electric machines and telegraph, have become matters of interest and useful science. And it has become a matter of fact that we can draw the lightning from the heavens, and govern this powerful agent at our pleasure; that through the power of magnetism we can navigate the boundless ocean with certainty; and by electricity convey our thoughts with the rapidity of lightening to any remote distance. All these sciences are good, together with astronomy, and every branch of natural science and philosophy, and ought to be studied and known by the Saints, inasmuch as they are within their reach, and it is well to know every true principle both on the earth and in the heavens.

Animal magnetism is called a science, and is professedly conducted on scientific principles; yet, without impugning the motives of its advocates, I would state that its very name is a misnomer, inasmuch as it would attribute to the animal or corporeal body, what belongs to the agency of an invisble influence or spirit. And here I would not wish to attach any undue influence to terms or words, further than they represent certain ideas; and to give the ideas themselves a full and fair representation, for I believe myself that the spirit of man is material, that it is matter—but more subtle, elastic, and refined than that of our corporeal bodies—and not subject to disease, decay, corruption, and infirmity, nor to the influence of the same laws that affect our natural bodies; and that although the corporeal body cannot handle spirit, yet that spiritual intelligences can commune with and handle each other, and operate upon matter; for we are told that Jesus created all things by the word of his power, though he had not then received a corporeal body; and Satan, who has not a corporeal body, influences men and leads them captive at his own will.

The views, as I understand them, of the professors of animal magnetism are, that the system of man is corporeal; that the mind is contained in certain organs of the body, or developed through them—that as the retina of the eye receives the shape of the object looked upon, through the exquisite fineness and susceptibility of the nerves, and imparts the impression through the optic nerve upon the retina—its flattened extremity to the sense—as in the daguerrotype process the image is transferred to the prepared plate. And as, through the principles of vibration, sound is conveyed to the drum of the ear, and through the nerves to the senses; and as the fine and minute particles of matter which come in contact with the nasal organs, give us the sense of smelling, so it is through a magnetic influence that the natural senses are operated upon, in the same manner as the ear, the eye, and the nose—all by the touch; and that the brain is the seat of intelligence; and hence phrenology is brought forward as the handmaid of mesmerism, and the various phrenological developments touched by the mesmerizer to prove not only his system true, but the other also. As I stated before, I cannot follow this subject at present in all its meanderings, but will simply state, that what they ascribe to matter in their sense of the word, I should ascribe to spirit, and say with the scripture, "there is a spirit in man, and the inspiration of the Almighty giveth it understanding." And that spirit which is in man, may be operated upon by the spirit of God, or the Devil, according to whom they yield themselves servants to obey—or to the spirit which is in another man, if they yield themselves to it. Hence, in former days, while some were led by the spirit of God, and were the sons of God, others sold themselves to the Devil to work wickedness, and this wickedness was developed in the shape, and under the various names of soothsaying, witchcraft, necromancy, magic, and familiar spirits. And those several persons were not destitute of a supernatural power and influence, for they had very great gifts, and performed great miracles.

The body and spirit constitute the soul; hence, when God made man, he breathed into his nostrils the breath of life, and man became a *living soul*. Before this he was only a lifeless lump of clay, inanimate; and before the breath of life was breathed into him you could not magnetize him, nor can you when the breath of life is withdrawn, consequently there is something more than the animal frame to be acted upon. This is one argument I adduce to prove the term animal magnetism a misnomer. The organs of the body exist just as much after the spirit is withdrawn as they did before, until they are impaired by decomposition or decay. The body is of itself only part of the soul, and when the body and spirit are separated the spirit returns to its own element, and the body to the dust. The question

here would arise, By what power was the spirit imparted to man? By the power, spirit, or breath of God. By what power will the body be raised and re-united to the spirit? The answer is obvious; by the power and spirit of God. Can another power do it? No; magnetism cannot do it! By galvanism you can produce a momentary movement of the body after the spirit has left it; but by this power you can neither impart intelligence nor life. God, then, is the giver of life and intelligence, when he takes these away they cease to exist in the body, and thus the body and spirit continue or remain apart until he again restore life, and re-unite them; and if he do not, no earthly power can.

We have here shewn that animal magnetism cannot operate upon the body separated from the spirit. The next question that would naturally arise is, by what power or principle do magnetizers act or operate? When the thing is neither fictitious nor exaggerated, it is the operation of spirit upon spirit; and the spirit operated upon, having power over the body that it inhabits, produces the various effects that are developed through the power of what is called animal magnetism; for the spirit has power over the body, and the body moves as the spirit wills. It does not think or act for itself, but is acted upon, and stands in the same relation to the body as steam does to the engine. But, says the objector, if this is the case, why is it that when any of the organs are impaired, connected with the head or brain, people do not retain their intelligence? I might here ask, why (if steam is the principle of power in an engine) does not the engine work, when some of its parts are out of order? The mechanic would answer, that it takes a perfect engine, as well as steam, to produce the effect; and I should say, that as the spirit is only part of the soul, it requires a perfect body and spirit, and all the functions to be correct, to make a perfect man. When the machine or body is perfect, it then can be acted upon by this invisible agency or spirit. I repeat the comparison,—just as a perfect engine is acted upon by the steam.

The scriptures say, that formerly many spirits had gone forth into the world, and the discerning of spirits was given, as a gift, to enable the church to recognize true spirits and detect those that were false.

Devils exercised formerly what would now be called a magnetic power over men and women; hence, when the woman of Thyatira cried out, "these are the servants of the most high God, that shew unto us the way of salvation," she was under the influence of a spirit of that kind, which had power over the organs of her body, and made her speak the words which it desired; this she did, following the apostles many days. But by the power of the spirit of God in Paul, which was stronger or more powerful than that of the spirit which possessed her; she was commanded, in the name of Jesus Christ, to hold her tongue, and the spirit to come out of her; it did so, and her exhibitors no doubt found fault with Paul and felt their loss. This is called a spirit of divination, which possessed her, and brought her masters much gain by soothsaying.

"There were seven sons of one Seeva, a Jew, and chief of the priests, called vagabond Jews—exorcists, who took upon them to call over them which had evil spirits the name of the Lord Jesus, and who wished to exercise the same power as Paul did, saying 'we adjure you by Jesus whom Paul preacheth;'" but neither being expert at magnetizing, nor so powerful as those they sought to dispossess, they were discomfited, and brought into difficulty by their more powerful magnetizer, who, through the man, exclaimed, "Jesus I know, and Paul I know, but who are you?" And here let it be observed, it was the Devil in this person that flew on them—so say the scriptures; yet, it was in reality the man himself who leaped on them and overcame them, being operated upon through the organs of his body, magnetized by, or possessed of, the Devil. Those men were exorcists, or miracle workers themselves.

There was also another man, Simon, a sorcerer, in Samaria, who worked miracles, bewitched, or magnetized the people, who thought like some at the present in regard to magnetism, that it was "the great power of God;" but when he saw that the apostles possessed a power also, he wished to have that power, that he might yet be more expert; but he was given to understand, that if the Devil disposed of his gifts for money, God did not. There may have been, and no doubt there were, and are, different gifts or manifestations, but these all proceed from the

same source—the father of lies, who was, and is, a deceiving spirit, and the head of the powers of darkness.

There are different powers on the earth whereby miracles are wrought, and some of them perhaps according to the science of heaven, yet not acknowledged of God, because they are illegal, unauthorized, and in some instances, sought to be exercised against the sons of God. As Balaam, whom Balak sought to divine against Israel sending the gift of divination; but Balaam could not curse whom the Lord had blessed. Twice did he seek for enchantments, as at other times, to divine, after Balak had as often built him seven altars, and offered seven oxen and seven rams on them; but on the third occasion, feeling that his usual enchantments failed to procure Balak's desire—a curse on Israel—Balaam lifted up his eyes and the spirit of God came upon him, and he again blessed Israel. Had Balaam's prophecies and divinations been legitimate, he would not have met with the opposition of the greater powers, as he did in the way while riding on the ass.

Again, there were witches and wizards, who, having this power, were not allowed to live in the days of Israel, when the law of God prevailed; yet one was spared, and Saul sought a manifestation of her power and of the familiar spirit and divination by which the witch of Endor called Samuel forth from the dead, illegally, to answer Saul, when the Lord would no longer answer him by dreams, Urim, or prophets.

There is no *legitimate* power but the priesthood, or the authority of God conferred upon man: it holds the keys in heaven and on earth; has power to bind, loose, remit, retain; sees into the future, has visions and prophecyings. Any information obtained by an illegitimate power, is revealed unlawfully by the spirit of Satan, through the knowledge he has of spiritual things and subjects, which he possessed aforetime, ere yet he was hurled from heaven, drawing the third part of the hosts thereof with him. The persons employing knowledge so obtained, to the power and influence of that spirit whose they are, or may become; for his servants ye are to whom ye yield yourselves to obey, have like some sold themselves, according to scripture, to work wickedness, and that too, perhaps unwittingly. I have met with some who were Saints that had been magnetized by unbelievers, and they partook of their spirit and have fallen from the simplicity of the gospel. Again, I have met with Saints who have magnetized others, not knowing that they were doing wrong, and the persons have received no material injury, because the magnetizer himself had not a bad spirit; but let him continue to do it and he would loose the spirit of God, and so would those who were operated upon. God does not require the aid of the Devil to support his work; if it cannot stand by his own power, let it fall. We do not need the power of the Devil unless we have become corrupt, and then we are of course his subjects. We shall not ourselves go to magnetizers, nor suffer ours to go to them, to be benumbed for amputation, excision, or healing; if anything is the matter with us, we shall call for the Elders of the church, and let them pray for us, and anoint us with oil in the name of the Lord, and lay on hands, that we may be healed and strengthened to endure, as good soldiers and faithful sons; and then if we have not faith to be healed, we shall die in the Lord; and it is better to die in the Lord than live by the power of the Devil, if indeed, we could thus be kept alive; but if God does not heal us, the Devil cannot.

Saul became corrupt and wicked; he sought by the Urim, &c., (see 1st Samuel xviii. chap., before referred to), God did not hear him, he then sought, through the divinations of a familiar spirit, in a witch, how he might live and escape the Philistines, but he had to die.

We must not be deceived by power; Satan has power, and can use it in all forms and under every disguise; he lent it to the wise men, and sorcerers, and magicians of Egypt, who had power to imitate the power of God, made manifest through Moses —to make "frogs, turn water into blood, and rods into serpents" by their enchantments. But the power of God through Moses, was greater than that of the Devil through the magicians, as is manifest by the serpent made from the rod of Moses swallowing all those of the magicians, and these could neither make lice, nor be healed of the boil. But God's power was, is, and ever shall be, greater than the Devil's, though he could aid the astrologers, soothsayers or magicians, who had books written, such as the vagabond Jews read and practised from, using curious arts, even those of the same school as the seven sons of Sceva, but many of them having believed and

obeyed the gospel, burned these books before all men. He can come as an angel of light, and come with all deceivableness and lying wonders, great pretensions, manifestations, &c. Nor is his power yet ended, he will accomplish great things in the last days, and exhibit some most marvellous and deceptive powers. "Three unclean spirits, like frogs, will come out of the mouth of the dragon, of the beast, and of the false prophet; these are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world. They will gather the kings and nations together to the battle of that great day of God Almighty," through the influence of those miracles, and lead them to destruction at Jerusalem, and all the world shall wonder after the beast. The nations go up to Jerusalem. Then they meet with the two prophets, witnesses of God, and the agency of these three spirits, or the lesser power shall be overcome by the greater power and be overthrown—even by the power of these two prophets, which is the power of God (see xi Revelations, 9 verse). Again, after the thousand years, Satan is to be let loose for a time; he again goes forth to deceive, and does deceive, gathers the people against the Saints, and fire comes from heaven and destroys them. There has been a continual warfare from the commencement, between the spirit of God and that of Satan; it is carried on to the last, we can join which standard we please, and yield ourselves subjects or servants to which we think proper.

I said Satan deceived; this is his peculiar characteristic and province: the magicians, soothsayers, and many others, were believed to be men of God, to have power from God, and men, princes, and kings sought to them. The people believed Simon Magus had the great power of God. Many suppose that the oracle at Delphos, the ancient Egyptian, Babylonish, Roman, and other oracles were worked upon by this power, and all those powers sought to *exhibit* their power and make it manifest —see the whole from the magicians of Egypt to the last in Revelations, and in modern times. God's prophets never manifest their power or the power of God, merely for an exhibition of the same; they have used it for deliverance and defence, as Elijah who slew several by fire who came to take him. The two witnesses in the last days shall cause fire to come out of their mouths to consume their enemies, but that is in defence. When Jesus was on the earth he made no ostentatious display of his power, but frequently said, "tell no man, and give glory to God," &c. &c. Nor has any of the men of God any thing to boast of, but the mercy, grace, and power of God; he has no exhibitions to make, nor trials of his skill—no boasting; he uses the power given him of God, and gives God the glory. Jesus said, the "words that I speak, I speak not of myself, but the father that dwelleth in me, he doeth the works."

Whenever there is an exhibition of this kind, set it down as from the Devil, he likes to exhibit his powers, God does not; or if it is made manifest it is in goodness, mercy, healings, and salvation.

It is not enough to say magnetism is not an influence of this sort or from this spirit; for the schools of Egypt, the sorcerers among the vagabond Jews and other places, were organized, kept their own secrets, and could easily perform many ceremonies, and deceive people by their incantations and mummeries, thus drawing aside their attention from the true influences at work, by more ostentatious manipulations; whilst it might, in reality, be by the principle now practised, or the magnetic power they possessed. If the knowledge of animal magnetism was confined to a few, they might now do the same things, and keep secret to themselves, the processes by which bodily stupor and mental activity are induced. Have nothing to do with the "unfruitful works of darkness." Believe not every spirit, try all the spirits, and seek from God the gift of discerning of spirits. Receive not every power as from God; but having received the fulness of the gospel, the gift of the Holy Ghost, and the spirit of revelation in the knowledge of God, be content, and seek WISDOM from that source where it abounds—it is high as heaven, deep as hell, wide as the universe, has no beginning nor end, bottom nor shore, extends from eternity to eternity, worlds without end.

That the Devil had scientific knowledge, and power to exhibit and display the same (not for salvation) but for destruction, is evident in the plentiful and powerful discharge of God's electric battery upon Job. Satan is the prince and the power of the air, and the Lord said unto him, "all that he hath is in thy power, only upon

himself put not forth thy hand," and speedily a messenger adds, "the fire *of* God" but not *from* him, nor by his power, on this occasion, "is fallen from heaven, and hath burned up the sheep and servants and consumed them, and I only am escaped alone to tell thee."

Finally, I would entreat you, study first to know yourselves, to keep the commandments of God, to recognize, honour, and uphold the delegated power of God —the priesthood, whose acts will always be for the benefit and salvation of the creature, and to become acquainted with matter in all its forms, organizations, and laws, and that you may be guided into ALL TRUTH by the spirit of God, worlds without end. Amen.

For JOHN TAYLOR,

T. D. BROWN.

NIGHT OF MARTYRDOM.

Twenty-seventh of June, 1844.—Eventful period in the calendar of the 19th century! That awful night!! I remember it well—I shall never forget it! Thousands, and tens of thousands will never forget it! A solemn thrill—a melancholy awe comes o'er my spirit! The memorable scene is fresh before me! It requires no art of the pencil, no retrospection of history to portray it. The impression of the Almighty Spirit on that occasion will run parallel with eternity! The scene was not portrayed by earthquake, or thunderings and lightnings, and tempest; but the majesty and sovereignty of Jehovah was felt far more impressively in the still small voice of that significant hour, than the roaring of many waters, or the artillery of many thunders, when the spirit of Joseph was driven back to the bosom of God, by an ungrateful and blood-guilty world. There was an unspeakable something, a portentous significancy in the firmament and among the inhabitants of the earth. Multitudes felt the whisperings of woe and grief, and the forebodings of tribulation and sorrow that they will never forget, though the tongue of man can never utter it. The Saints of God, whether near the scene of blood, or even a thousand miles distant, felt at the very moment the prophet lay in royal gore, that an awful deed was perpetrated. O, the repulsive chill! the melancholy vibrations of the very air, as the prince of darkness receded in hopeful triumph from the scene of slaughter! That night could not the Saints sleep, though uninformed by man of what had passed with the seer and patriarch, and far, far remote from the scene; yet to them sleep refused a visitation—the eyelids refused to close—the hearts of many sighed deeply in secret, and enquired why am I thus. One of the twelve apostles, while travelling a hundred miles from the scene of assassination, and totally ignorant of what was done, was so unaccountably sad, and filled with such unspeakable anguish of heart, without knowing the cause, that he was constrained to turn aside from the road and give utterance to his feelings in tears and supplications to God. Another apostle, twelve hundred miles distant, while standing in Fanuel Hall, Boston, Massachussets, with many others, was similarly affected, and obliged to turn aside to hide the big tears that gushed thick and long from his eyes. Another, president of the high priests, while in the distant state of Kentucky, in the solitude of midnight, being marvellously disquieted, God condescended to show him, in a vision, the mangled bodies of the two murdered worthies, all dripping in purple gore, who said to him, we are murdered by a faithless state and cruel mob.

Shall I attempt to describe the scene at Nauvoo on that memorable evening? if I could, surely you would weep, whatever may be your faith or scepticism, if the feelings of humanity are lodged in your bosom; all prejudice and mirth would slumber, till the eye of pity had bedewed the bier, and the heart had found relief in lamentation. Before another day dawned, the messenger bore the tidings into the afflicted city; the picquet guards of the city heard the whisper of murder in silent amazement, as the messenger passed into the city. There the pale muslin signal for gathering the troops hung its drooping folds from the temple spire (as if partaking of nature's sadness), and made tremulous utterance to the humble soldiery to muster immediately. As the dawn made the signal visible, and the base tone of

the great drum confirmed the call, fathers, husbands, and minor sons all seized the broken fragment of a dodger, or a scanty bone, for the service that might be long and arduous before their return, or swallowed some thickened milk (as might be the case) and fled to the muster ground; the suspicious mother and children followed to the door and window, anxious to see the gathering hosts emerge from their watch posts and firesides, where rest and food were scanted to the utmost endurance. The troops continued to arrive, and stood in martial order, with a compressed lip and a quick ear. They waited with deathly but composed silence, to hear the intelligence that *mournful spirits* had saddened their hearts with during the night. The speaker stood up in the midst, not of an uniformed soldiery of hirelings, for they had no wages; their clothing was the workmanship of the dilligent domestic—the product of wife and daughters' arduous toil; their rations were drawn from the precarious supplies, earned in the intervals between preaching to the states and nations of the earth, and watching against the intrusions and violence of mobs. The speaker announced the martyrdom of the prophet and patriarch, and paused under the heavy burden of the intelligence.

But here I must pause; my pen shall touch lightly as it must feebly, that hallowed—that solemn and ever memorable hour! The towering indignation; the holy and immutable principle of retribution for crime that dwells eternally in the bosom of God, insensibly impelled the right hand to half draw the glittering sword, and feel the sharpness of the bayonet's point and its fixedness to the musket's mouth. But the well planted principle of self-command, and also of observing the order of heaven and the council of the priesthood, soon returned the deadly steel to the scabbard; and the victorious triumph of loyalty to God, in committing evil doers to Him that judgeth righteously, and who hath said, "vengeance is mine and I will repay," prevailed over the billows of passion; and in the transit of a fleeting moment the holy serenity of the soldiery, depicted by an occasional tear, showed to angels and men, that the tempest of passion was hushed, and wholly under the control of the spirit of wisdom and of God. It was the most unearthly and morally sublime scene that I ever witnessed. Contemplate a city and community of 20,000 people, whose love for their leader, the prophet of the Lord, was warm and abiding as the love of David and Jonathan, in an evil moment betrayed by a sovereign State! Under his instructions they had been taught the ways of truth and salvation—they had been gathered from remote parts, even distant islands and continents, that they might hear the word of the Lord from his lips, and build up a city where *gambling* and *lewdness*, *theft* and *drunkenness* should have no admittance! And the life of Joseph was considered so necessary to the work of God and the welfare of the human family, that many thousands could readily have died in his stead, if that could have preserved his life. But the governor of Illinois, the Commander-in-Chief of 80,000 organized militia, threatened the speedy demolition of the whole city of Nauvoo, if Joseph was not delivered up to him for trial on the *antiquated charge* of treason! He made the most solemn assurance, and pledged the sacred faith of the State that he should be kept safe and unharmed until he could have a fair and impartial trial But oh! the cruel perfidy of that modern Nero, the governor! and the bloody butchery of the soldiery (some of whom had been disbanded and others had not), that could deliberately murder innocent and helpless men, that had surrendered at discretion, after all the strongest assurances of protection! The soldiery in Nauvoo numbered near four thousand, while those in alliance with the bloody perpetrators in the country, were not more than one half the number. They would have been an easy prey to the merited revenge of the outraged force at Nauvoo; but that force bore the outrages with coolness and wisdom that has never been equalled by uninspired men. They governed themselves under circumstances the most extraordinary, and hearkened calmly to the voice of wisdom, when their pain and grief were almost insupportable. The soldiery on the Temple square heard, but felt that there was no adequate victim for vengeance in the county, or even in the destruction of the whole State. Some, least tender in their hearts, found relief in tears. In the houses of the Saints, aside from the soldiery, females, less competent to bear the news than husbands and fathers, in some instances lost their sanity of mind for a season; but as the sun arose and the people congregated on the green, after being exhorted to give their

enemies into the hands of Him that judgeth righteously, tranquillity and order ensued. But not so with the mob. During all the bloody night their houses were hastily deserted by men, women, and children. So great was the consternation and so precipitate the flight, that even females fled in their night clothes, almost naked, and continued their flight amid imprecations and shrieks for the distance of even fifty miles, where, exhausted and frightened, they alarmed villages and the city of Quincy to the ringing of bells, and the speedy gathering of every person that could bear arms for their defence; but no man pursued, though "the wicked fled."

To be Continued.

The Latter-day Saints' Millennial Star.

FEBRUARY 15, 1847.

AMERICAN PROJECT FOR IRISH EMIGRATION.

The *Belfast Vindicator* contains the following:—"We are enabled to state, on the authority of private letters from respectable parties in New York, that a plan for enabling the destitute Irish to emigrate, on an extensive scale, from their present wretched habitations to the delighful valley of the Mississippi, is in contemplation in that city. The outlines of the project are these:—A large moneyed company is to be formed in New York. By this company ten good ships, at the least, will be provided to bring out Irish families for the purpose of forming a colony in the valley of the Mississippi. The company will have its own responsible agents both in Ireland and America; it will supply every family so brought out 100 acres of land, implements of tillage, and everything necessary for their new condition during the first twelve months. The remunerations from the colony to the company would be by yearly instalments extending over several years, in order to make the repayment of the expenses easy to the settlers. It is believed that by this means of transit, 10,000 souls would be removed from the shores of Ireland to the banks of the Mississippi in a year."

We are by no means adverse to the foregoing method of aiding the poor, if it shall be carried out on principles of equal justice to the operatives and employers. Any thing of the kind is better for the indigent sufferers of Ireland, and the Island of Great Britain, than to be for ever bowed down as a bulrush under feudal institutions and usages. By this means the poor may get into a land that is not scanted in dimensions and narrowly hedged in by impassable seas. They may get to a "goodly land." Let such as have the offer improve it; and may capitalists of the United States be moved upon by the spirit of the living God to facilitate the emigration of thousands, yea, millions (for there are now three or four millions in this enlightened christian kingdom ready to perish for lack of bread). The famine is sore in this land; the most so of any that has been felt for several centuries past. Scores are actually dying daily. Now is the time to become acquainted with the vast resources of the land of promise. The rich and the noble must turn preachers and publish salvation to the poor. We mean they must, from interest or policy, set forth the natural facilities of the continent of America for securing a livelihood to the poor; and they must and will help to populate that land. God has one ruling motive in this, while men may have various motives. If they mean it for gain—He means it for the deliverance of the righteous. Capitalists in the states, and in the old countries, can employ labourers in America far more profitably than in the old countries; and every annual swelling tide of emigration throws the balance of interest into the scale of further and increasing emigration, and it will continue so to do until an entire change in the political aspect of both nations will be effected.

It is not for us now to tell what will be the effect of that change upon the destinies of the two nations; but it is now recorded, and the wise shall understand,

and many already do understand. We say the tide of emigration has begun, and it cannot stop. The kingdom of heaven is set up, and it "gathers good and bad." It is a day of gathering, and after that the burning comes. Every emigrant helps to make another emigrate. The enterprising son will return from America in order to bring his wife and children, and father and mother into that goodly land, and save them from penury, and plant them among the voters and commoners of that land. Thus one emigrant often quadruples his number. And the poor and labouring class that remain at home, look upon their oppression and vassalage with the leaven of indignation swelling in their breasts. They are less contented with antiquated institutions, and raise the signal for reform in government. The axe is raised against the law of primogeniture and entailment of estates, and against supporting any longer a lame religion on the crutches of government.

The spirit of emigration is breathed upon the face of christendom. The inhabitants are agitated by it. The nations (though perhaps unwittingly) are helping it on, and God, the Great and Terrible God, is helping it on by famine and pestilence—and national vanity and pride of dominion—and by individual cupidity and lust of power—and by the love of the truth and the covenants of promise—and by the hopes of eternal life and final glory! The government of Great Britain has set the example of aiding emigrants to Canada and other parts; like the good Samaritan taking the emigrants into her own ships to the very place of destination without charge. They have seen and tasted the grapes of the promised land, and brought back a good report. The result is, that their neighbors have an hankering for some of the same fruit, especially at this time when there is a sore dearth and scarcity in their own land. But the government is alarmed lest the emigration increase and become too multitudinous. In the late popular speech of Lord John Russell, fears on this subject are explicitly avowed. His words are, "there had been in consequence a large increase in the amount of emigration during the years of 1845 and 1846, and affirmed *that under such circumstances he should be afraid of giving a stimulus to further emigration.*" What is the matter? Does his lordship fear that there will be but few men left if this tide of emigration increases? Surely his fear cannot arise from the apprehension of their coming to want, for they return after a little with sovereigns enough in their pocket to remove their friends and kindred with them, to the same land or to the States. His lordship must then fear, that in case of a continued *swarm* of emigration, *the old hive* shall fail to receive its usual deposites which feed the aristocracy of the nation.

Truly we must confess that this is a dilemma from which we do not know how to extricate his lordship, only by letting it take its course. The time *was* when government might have perpetuated its prosperity by undoing the heavy burdens, and loosening the shackles of oppression, and giving the "hireling his wages that have been kept back by fraud." The fetters have been drawn so tight that it is difficult to heal the wound, though they may be removed from the sufferer. If emigration is now stopped, so far as the patronage of government is concerned, the middling and industrious classes that have a sufficient pittance to set them on a foreign shore, will still emigrate, and these are the bone and sinew and support of any government. While on the other hand, the exceedingly poor and disorderly, indolent and disquieted, will remain as thorns in the side of the nation, ready to execute the mercenary and aspiring purposes of insurrectionists, and prove a cancer to the body politic. The best policy then, is doubtless to let them emigrate under the benign patronage of government, with all their prepossessions in favour of her Majesty's government, and the endearing ligaments of patriotism, and ties of lineage and tradition are unsevered and unsinged. Let them go, not merely to one part of

her Majesty's provinces, but divers provinces and dependencies, where they can bring the product and growth of every climate and soil to the land of their birth, and the home of their fathers. While a portion may go to the Canadas, let other ships be freighted with this species of living wealth to Oregon, and the eligible and commanding locality of Vancouver Island.

The greatness of the tree, and the capacity of its trunk, is known by the length, and multitude, and fruitfulness of its branches. That nation is truly great that employs her utmost resources for the greatest prosperity and enlargement of *all* her citizens. Her Majesty's Government is eminently a maritime power, and thereby fitted to carry and plant her subjects into every eligible part of the globe. There her surplus subjects will not only magnify the name of Britons, but increase the tide of her wealth and glory. Lord John has justly and wisely said, that it would be inhuman to send off vast numbers of paupers to uninhabited lands to perish in a helpless condition. We are no advocates for such a measure. Our plan is to send off such a number of *absolutely destitute*, in company with a savory number of such as have a competence, that the whole may prosper. The physical energies of those *absolutely destitute*, constitute a capital of the *first order* in importance. And that portion of emigrants who have a monetary competence, or even abundance, can turn the capital of the former class to the best account in an early settlement. But lest the competent class should not have an abundance to encounter the difficulties of actual settlement in a distant province, let the gratuity of Government come timely to their aid. We say *gratuity;* no, we will not even ask the aid as a gratuity. We will only ask such a loan, or benefice, as his Lordship has proffered to Ireland, to purchase seeds, and to the guardians of the poor, and for the drainage of rivers and streams, with its proposed extension to the improvements of waste lands in Ireland, and the sale of embarrassed estates. Neither will we ask it for the long period of "22 years, at the reduced price of 3½ per centage." Less favourable terms, we believe, will put her Majesty's subjects in a prosperous condition in Oregon or Vancouver, than they would be in Ireland according to his Lordship's plan.—According to our plan the poor might become freeholders, and in the high-road to affluence, and the sinews of national strength be augmented. But in the other alternative, it is conceived that a mere temporary relief to the poor, would increase the wealth, and consequent power of oppression, of the landlord, and leave room for starvation to revisit the abodes of the poor after a little season. After all that are disposed to emigrate to foreign parts have gone away, there will still remain enough at home to need the aid of Government, and the benefactions of the liberal and charitable. Nor is there any danger of EMIGRATION becoming so great as to have a sinister effect upon either the wealth, or peace, and strength of the nation at home. By no means. The redundant population will be removed to fertile provinces, where instead of being as a sickening tumour upon the national body, they will not only become self-supporters, but fruitful contributors to the national treasury, enlarging her commerce, and multiplying the bounties of her agriculture. The productiveness of her Majesty's possessions in both the Indies will support this position. But when provinces are secured to a nation by the emigration and settlement of her own sons, and not by bloody conquest, a greater revenue may be expected, and the principles of loyalty supposed to be more abiding.

On the other hand, the population at home having experienced barely a *wholesome pruning by the emigration of her redundant and impoverished members*, will become more productive, loyal, and peaceful. And the restoration of home prosperity, by this means, will prove an effectual antidote to *excessive* emigration, which his Lordship has inadvertantly surmised, with some show of fear as to the

consequence. The attachment of home, country, and kindred, will always bind a people to their native land, other things being equal.

In conclusion, we humbly trust that the avowed predilection of many thousands of her Majesty's loyal subjects, in favour of emigrating to some of her Majesty's provinces, in preference to any Foreign Government, combined with the voice of Providence, heard in the famine and pestilence, will not fail to obtain a candid hearing. The enterprising capitalists of other Governments are already on the alert in planting some ten thousand of her Majesty's loyal subjects under the banner of the American eagle. Will not Britain colonise her own subjects on her own territories? We wait for the answer.

LETTER TO THE EDITOR.

Cheshire, February 5th, 1847.

Brother Spencer,—If you have room in the next STAR, please insert this communication therein, if you deem it of sufficient importance to the Saints to merit their attention.

I am extremely glad to hail you on the shores of Old England, almost as one from the dead. It seems that it was your brother that died, and you were spared to come here according to your appointment, and take the part in this great and important work that was assigned you. God Almighty bless thee and make thee a true and faithful watchman and shepherd unto this great people. They are a good people, and a people whom the Lord delights to bless and honour. They will listen to your voice and obey it—they will love you for the sake of your priesthood and appointment; and when they become acquainted with you, they will love and honour you as the servant of God in deed and in truth, because you point them to the fountain of all good.

Now, therefore, on your shoulders rests the responsibility of directing the affairs of the Church in the British Isles, under the directions and instructions of the Council of the Twelve Apostles in the American wilderness. Brother Franklin D. Richards is duly appointed your counsellor and assistant. "His word must stand as a law to the just, and an end of controversey to them that are saved," and your word must stand as a law unto him, and an end of controversy upon all matters pertaining to the kingdom of our God, and to the duties of his calling. His voice is your voice wherever you are not. This is the order of your callings—the authority of your priesthood, and the spirit, power, and wisdom of our God.

This solemn obligation now rests upon you to guide this people in wisdom—to direct their course in truth, and to spread abroad the light of the glorious gospel of the Son of God, by all lawful and prudent means, both among this nation and other nations also, so far as the Lord shall put it into your power to accomplish. "He that is faithful over a few things shall be made ruler over many."

To our American Elders I would say, that on my return to the camp (if God permit), I will make a faithful representation of your circumstances, health, and condition, and also the wishes and desires of the people here to emigrate, and obtain their counsel and advice, and either send it to you myself for publication in the STAR, or get the Council to write officially.

It would not be proper, under existing circumstances, for any people to make their calculations to emigrate to the camp or wilderness until after you get an official communication from the council as an answer to the representation that brothers Pratt, Taylor, and myself shall make on our return, unless the Queen should listen to our prayer, and prepare the way for emigration to Vancouver. In that case let the emigration begin just as soon as government may open the way.

As you, brother Spencer, had the misfortune nearly one year ago to lose your wife, a very interesting and valuable woman, I counsel and advise you to marry again in this country. This will be for the honour and good of the cause, and also for your own comfort and well being. In this you shall be blessed before the Lord.

My peace and blessing I leave with you, and with brother Franklin in the name of the Lord God of Hosts. Amen.

ORSON HYDE.

OBITUARY.

"BLESSED ARE THE DEAD THAT DIE IN THE LORD,"

Said the martyred Joseph, as he was about to go to the place of his assassination, "Who, that knows anything of eternity, is afraid to die?" Jesus, the King of Saints, made but a short though a glorious work on the earth; but he was not idle or indifferent to the welfare of our race after his death. The apostle Peter tells us that he pushed his benevolent enterprise of salvation, immediately after his death, among the abodes of departed spirits. Others, who hold under him the keys of the same priesthood, are suffered to be removed as he was, to the same field of labour. "I go to prepare a place for you." Departed Saints are doubtless co-workers with Him in preparing places for those that follow. Many of the Latter-day Saints have changed their sphere of labour; the writer of this article has been bereaved, during the last twelve months, of the friends and companions of early days, with whom he often took sweet counsel, and with whom he fondly hoped to pass through the rugged vicissitudes of time. But they are gone, and he is left for a little season, bereaved of the counsel of his senior brother, Hiram, and of the companion and wife of his youth, Catherine Curtis Spencer. The former died in the latter part of July last, near the age of forty-seven, at Soap Creek, and was buried at Pisgah. The labours incident to, and consequent upon the expulsion of the Saints from Illinois, brought him to the grave. But he had lived long enough in the church to prove his fidelity to the cause of righteousness, and diligence in building it up. Of him the prophet Joseph once said, in view of his willingness to be used in the service of the Saints at all times, "Brother Hiram is always ready."

His death doubtless gave occasion to the report of the death of the writer of this article, which found its way into the first number of the STAR, volume nine.

Catherine C. Spencer died on the 12th of March, 1846, at Indian Creek, near Keosaqua, Iowa territory, at the age of thirty-five years, wanting nine days. In one month from the time of her departure from Illinois to the wilderness, she fell a victim to the cares and hardships of persecution. The youngest daughter of a numerous family, brought up in affluence, and nurtured with fondness and peculiar care as the favourite of her father's house; her slender, though healthy frame, could not endure the privation of sleep and rest, and the inclemency of the winter season (the thermometer below Zero for ten days). The change from the warm rooms of brick and plaistered walls, to that of mere canvas ceiling and roof, floored with snow and icy earth, was too much for her fragile form to endure. When, through unforeseen hindrances in travelling, there was no place where sleep could visit, or food suited to the demands of nature could be administered to her or her six little children (from the age of thirteen and under), she would cheer her little innocents with the songs of Zion. The melody of her rare voice, like the harmony and confluence of many virtues in her mind, contributed on that memorable epoch of the church, to render her the glory of her husband, and the solace and joy of her children. When asked if she would go to her distant friends that were not in the church, who had proffered comfort and abundance to her and her children, she replied, "no, if they will withhold from me the supplies they readily grant to my other sisters and brothers, because I adhere to the Saints, let them. I would rather abide with the church, in poverty, even in the wilderness, without their aid, than go to my unbelieving father's house, and have all that he possesses." Under the influence of a severe cold, she gradually wasted away, telling her children, from time to time, how she wanted them to live and conduct themselves, when they should become motherless, and pilgrims in a strange land. To her companion she would sometimes say, "I think you will have to give me up and let me go." As her little ones would often enquire at the door of the wagon, "how is ma'? is she any better?" She would turn to her husband, who sat by her side endeavouring to keep the severities of rain and cold from her: "oh, you dear little children, how I do hope you may fall into kind hands when I am gone." A night or two before she died, she said to her husband, with unwonted animation, "A heavenly messenger has appeared to me to-night, and told me that I had done and suffered enough, and that he had now come to convey me to a mansion of gold." Soon after, she said she wished me to call the children and other friends to her bedside, that she might give them a parting kiss, which being done, she said to her companion, "I love *you* more than ever, but you must let me go. I only want to live for your sake, and that of our children." When asked if she had anything to say to her father's family, she replied emphatically, "*Charge them to obey the gospel.*" The rain continued so incessantly for many days and nights, that it was impossible to keep her bedding dry or comfortable; and, for the first time, she uttered the desire to be in a house. The request might have moved a heart of adamant. Immediately, a man by the name of Barnes, living not far from the camp, consented to have her brought to his house, where she died in peace, with a smile

upon her countenance, and a cordial pressure of her husband's hand about an hour previous.

Many tributes to her memory, from the Twelve, and other distinguished friends, expressive of her worth and the amiableness of her life, have been communicated to the writer, which conjugal relationship forbids *me* to insert, but which are still a comfort to the bereaved in his pilgrimage through mortality. Though prepossessing in her manners, her confiding and generous mind always made permanent the friendship that she once obtained. Her unceasingly affectionate and dutiful bearing to her husband, and her matronly diligence in infusing the purest and loftiest virtues into the minds of her children, not only exemplified the beautiful order of heaven, but made the domestic circle the greatest paradise of earth. Said a member of the high council, after her death, who had often observed her in the temple of the Lord, where she loved to linger and feast on the joys of that holy place, "I never saw a countenance more inexpressibly serene and heavenly, than hers."

"'O! she was young who won my yielding heart,'
Nor power of genius nor the pencils art
Could half the beauties of her mind portray,
E'en when inspired; and how can this my lay?
Two eyes that spoke what language ne'er can do,
Soft as twin violets moist with early dew.

In sylph-like symmetry her form combined,
To prove the fond endearments of the mind,
While on her brow benevolence and love
Sat meekly, like to emblems from above,
And every thought that had creation there,
But made her face still more divinely fair."

Her remains were conveyed to the city of Nauvoo, and there, after a few neighbours had wept, and sung, "Come to me; will ye come to the Saints that have died," and expressed their condolence to the deeply afflicted husband, buried, in the solitude of the night, by the side of her youngest child that had died near six months before.

The writer does not mourn for his dead as those that die without hope, knowing they are taken from many evils to come. He desires to dedicate the above faint sketch to his children, now in the wilderness, for the testimony of Jesus, lest time should obliterate from their young and tender minds the recollection of her person and some of her virtues, and thereby perpetuate the memory of the just, while that of the wicked shall rot. He desires the prayers of all Saints for himself and his children, and may the blessing of Almighty God rest upon all who love our Lord Jesus Christ in sincerity. Amen.—ED.

TO THE SAINTS IN GREAT BRITAIN.

Beloved Brethren,—Having been crowded with business and care on my late departure from your shores for my home in the distant wilds of western America, I had no time to say, *farewell*, or to leave my blessing with you in a formal manner, as a whole, although expressed frequently in our farewell meetings. I have, therefore, providentially returned to your midst after nine days of seafaring life, in order to take a fair start, and to say farewell through the medium of the STAR.

I feel the most perfect satisfaction with the manner of our reception and entertainment among you as men of God. I also feel that we have, as far as time would permit, accomplished the work for which we came, and that the utmost success and prosperity has attended our labours. The Church universally has manifested a spirit of confidence and obedience to the instructions we had to impart, and the measures we were sent to propose for their prosperity and deliverance, both temporally and spiritually.

We have also been received and entertained in the most kind and hospitable manner in every place we have been permitted to visit. We have been lodged, fed, comforted, and cheered as if we had been angels of glad tidings, and we feel the utmost satisfaction in expressing our most grateful thanks for all the kindness and assistance rendered unto us while in your midst; and, in the name of Jesus Christ, and by authority of the holy priesthood and apostleship vested in us, we bless the congregations of the Saints throughout this land, with all the officers and members thereof, with the blessings of time and eternity in all their fulness. We also bless the Queen, ministers, magistrates, and people of this realm, while they continue to administer equal justice for the protection of every subject, without respect of persons; and we pray that Heaven's choicest blessings may rest upon the Saints, and upon all that fear God and work righteousness in this land. Ye sons and daughters of Zion, be of good cheer, for God will deliver you in due time, and gather in one the children of God. Pray for us and for the Camp of the Saints in the wilderness. Farewell.

P. P. PRATT.

Liverpool January 29th, 1847.

TO THE SAINTS IN GREAT BRITAIN, GREETING.

It is with inexpressible satisfaction that we hail Elder Orson Spencer and Elder Caboon, and congratulate the Church on their safe arrival in your midst. They are men of God, worthy your utmost confidence, and well calculated to co-operate with those already in your midst, in carrying out and perfecting all those measures for your future prosperity and deliverance as a people, of which the foundation has been laid.

Elder Spencer has been long and intimately known by us in the councils of the Lord, and will, through the blessing of God and his brethren, and the prayers, confidence, and assistance of the Church, be able to preside over the affairs of the Church in this realm, in a manner well calculated for their prosperity and peace. And as such we hail him welcome to your midst; we bless him and his fellow-labourers, and bless all who bless them, and say to the Saints, receive him even as ourselves. Amen.

P. P. Pratt.
John Taylor.

Liverpool, January 29th, 1847.

STATE OF IRELAND.

Quotation from Lord John Russell's Speech in the House of Commons on Monday the First of February.—There was another subject—emigration—on which he intended to make no proposition, though extravagant expectations, which never could be realized, were entertained respecting it in Ireland. Pauper families could not be removed so as to produce any sensible effect on the population either by public or by private means. This point was to be considered. If you were greatly to assist emigration, and to convey a million of men beyond the ocean, what funds and means are there in the countries to which you remove them. If by a large addition to the burdens of the country we were to remove hundreds of thousands of men to the United States, they would complain, and justly, that we were casting upon them paupers whom we ought to maintain ourselves. If we were to remove them to our own colonies, the same complaints would be made by them—we should reduce them to ruin, and create beggars in abundance where we now had industrious and happy settlers. He then described the measures which he had adopted when he held the seals of the Colonial Department to promote emigration by taking charge of the emigrant at the port of his disembarkation, and by conveying him thence to the field of employment. He showed that there had been in consequence a large increase in the amount of emigration during the years of 1845 and 1846, and affirmed that under such circumstances he should be afraid of giving a stimulus to further emigration.

This is an extract from the best speech, on a subject the most important, before the British Parliament. The state of Ireland—the present crisis—famine, starvation, and death, not only among the Irish, but felt more or less throughout the world, in the vegetable and animal kingdoms, and by man.

While there is much in this statesmanlike speech that is true, bold, and philanthropic, we cannot help feeling, that in the portion copied above, there is some little that is not true in reality, but highly coloured, unintentionally, to prove that emigration would be injurious, rather than a benefit; and much that seems to dash the cup of hope from our lip, just as we began to sip.

We are sorry our memorial to the Queen, and a copy of it to each M. P. (now mailed), were not despatched before Lord John Russell gave utterance to his opinions on emigration; but we are hopeful that these are not his *final* sentiments on this great measure of relief, and that by command of her Majesty; yea, and of his own accord, he may take up our cause, advocate our scheme, and procure for us all that we seek, temporary assistance, which we shall virtually consider as a loan, and never rest till we have cancelled this liability, and thus become, not only wealthy, but free.

I admit, that large expectations are entertained respecting emigration, not only among the labourers in Ireland, but by the tax-oppressed, half naked, and hungry mechanics and artizans in England, Scotland, and Wales, as well as by some of the middling classes, who now have some small means, but feel they too are sinking, and I think their hopes and expectations are built upon justifiable premises.

Here labour cannot be procured, consequently, the people suffer from hunger and cold. In America, and in the colonies, there is abundance of both labour and food, the latter being the partial reward of the former; here, the industrious man has no hope of ever owning more of the soil than the breadth of his father's grave, if ever he gain even this much; there, if a working man exert himself half as much as he must necessarily do here to live, he will soon be lord of large possessions, and receive the just reward of his industry from the teeming, the generous earth.

The effect that the removal, even of pauper families, would have on the labourers and consumers of food left behind, would just be relatively, and in the same proportion, as the number removed stood to those left; for instance, if one be removed from a family of eight, whose scanty supply of food costs forty shillings per week, there would be one-fifth less consumption, or five shillings worth more of food to be divided among the remaining seven, and these, I apprehend, would be able to do all the work the eight formerly did, inasmuch as all are only partially employed, and some of them, in reply to the question, "Why stand ye here all the day idle?" might in truth reply, "Because no man hath hired us."

To Lord John Russell's question, "What funds are there in the countries to which you would remove millions of men?" I reply, the best of all for paupers—FOOD in abundance, the reward of labour, and plenty of employ. The sinews of men, practical and theoretical intelligence of the sources of raw material, and the various modes of manufacturing the same, are the only powers by which wealth and abundance are created and increased.

The universal testimony of settlers, both in the colonies, and from the western states is, "Labour is high, for labourers are few; no sooner does an industrious family arrive, than, after a short time of servitude, they learn that land can be had on easy terms, and they speedily set up for themselves, as food producers, and become in their turn the employers of emigrants on hire, as they themselves were employed but a few weeks before."

The United States will never complain of our sending them our surplus population, even though paupers before they are sent; for they know full well the advantage of population to a country so vast as theirs, the greater part of which is yet uncultivated. Spots that now bloom as the gardens of England, were but a short time ago, like millions of acres, the wilds of the west, disturbed only by the wild song of the wood birds, fanned by the genial air, or the insensible recipients of the perfumes from a thousand odoriferous flowers.

The same remarks apply to the colonies as to the states; both are in want of labourers, and there is an inexhaustible field for the reward of industry, above and beyond what is already under cultivation.

Lord John Russell proceeds to prove the arguments I have just advanced, for says he, in effect, "when I had the charge of the Colonial Department I paid a little more attention to the emigrants than had been usual, by taking charge of them at the port of disembarkation and conveying them thence, or assisting them to the field of employment, and that in consequence a great increase in the numbers emigrating had taken place in 1845 and 1846." He then goes on to affirm that "under these circumstances he should be afraid of giving a stimulus to further emigration!" What! afraid to get quit of a surplus pauper population! afraid to benefit the circumstances of the oppressed poor! afraid to send labourers to the places where they are so much wanted—the colonies and the western States! Lord John afraid to give the industrious poor a chance of improving their circumstances, and of becoming *bona fide* owners of the soil—their legitimate inheritance! No, it cannot be; he is the descendant of a house too ancient and noble to oppress the poor, or refuse a little temporary assistance in the shape of a loan, for which they would give good security, and in a few years repay. This must never be said of a scion so nobly descended; he *is* the poor man's friend. Has not the whole course of his political career tended to befriend the poor, by supporting every liberal measure that has presented itself in Parliament and out of it.

The fear of encouraging emigration too much, to which Lord John has just given expression, is based on false premises, viz.—The supposition that there are already more than enough going out as emigrants. A greater supply of labour than the demand for labourers, and thus we might beggar both in the United States and Colonies. I have conversed extensively with colonists and American farmers from the west lately, and I repeat fearlessly *the fact*, that there "the harvest truly is plenteous but the labourers few," in consequence of which, "much corn has never been removed from the ground in the valley of the Mississippi and elsewhere." And I am prepared to produce evidence to prove these statements before the House of Commons if called upon.

There are some thousands of our friends now on their way, at their own expense, to the Oregon Territory and Vancouver's Island, and bearing seeds and implements with them; and there are now twenty-five thousand British subjects ready to join them as soon as they can receive a free passage thither, and a temporary loan on the conditions expressed in our memorial, now presented to Her Most Gracious Majesty, viz., to repay any advances now made to them in full, which they consider only as a loan. May God incline all high in state to favour the industrious poor, that they may be twice blessed.

THOMAS D. BROWN.

Liverpool, February 8th, 1847.